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author can hardly be called a "simplicist." His analysis of the effects of great private fortunes, his discussion of production as opposed to distribution, his proposal for a tax upon all capital as distinct from a mere tax upon land—all these are deft, subtle and clear expositions, denoting not merely Ricardian orthodoxy but grasp of the particular problems and acuteness in applying principle to cases—an ability none too common in a predominantly inductive world.

Mr. Robertson fairly wins the distinction of having written one of the very few really entertaining works on political economy in existence. His defense of reason against the pedantries of the mere researchers will win the sympathy of most readers, and his bold, controversial handling of the population question first posed by Malthus will warm the hearts of a considerable body of advanced thinkers.

THE RULE OF MIGHT. By J. A. Cramb. New York: G. P. Putnam's Sons, 1918.

Although J. A. Cramb's romance of Napoleon deals with but three days of Napoleon's life, it has anything but the directness and concentration that one would expect in the story of a single episode. *The Rule of Might* exhibits, in fact, the almost inevitable defects of a full-dress historical novel. The frequent parentheses of explanation or comment, the multiplication of details in description, the crowding of the stage with conspicuous figures, the painstaking effort to convey the social atmosphere of the time (even to boudoir scenes), the over-elaboration of passions—all tend to make the story stiff and the characters puppet-like.

Parts of the novel are, indeed, as stiff, as conventional in design, and moreover as brilliant, as a piece of brocade. Despite faults, however, the story holds one's interest. The means by which it does this reveals the secret at once of its strength and of its weakness much better than could any analysis of its structure.

In a word, *The Rule of Might* is overcharged with emotion. In this respect it doubtless reflects the temper of the time (1809) and of the country (Austria) in an hour of humiliation. But the over-emotionalism is none the less a defect: it is a haze which prevents one from really seeing anything. Moreover, the author seems to identify himself with the feeling of the story, as who should say, "*This* is life at its most intense. *Here* is the tragedy of human life."

Thus, Mr. Cramb invests with a kind of splendor, as of intellectual heroism, the madly romantic and suicidal theory of the universe set forth by the poet Rentzdorf, who, rather than Napoleon or Napoleon's would-be-assassin, Friedrich Staps, is the central figure of the tale. He would have us take seriously Rentzdorf's desire to commit suicide with the woman he loved. Such impulses, no doubt, were not uncommon at the time. Lamartine, we know, was tempted in the same way. But can one to-day accept a resolution to commit suicide with one's mistress in a picturesque manner—a resolution that never quite got beyond the stage of exalted and dizzy sentiment—as anything but ludicrous in respect of real tragedy?

Than emotional dead-seriousness combined with a certain moral levity, nothing could be more German, or more unlike the temper that has whipped Germany.

Mr. Cramb awakens interest. He makes us want to know what his characters thought. But he does not really tell us. He only tells us what they felt. Rather deftly, rather dramatically, he lets us see in Napoleon or others, romantic desire, disillusion, hate, suspicion, cynicism, morbidity,—and in one case, that of Staps, naïve heroism. Was there nothing else in human nature at that time? If so, the tragedy that the story embodies is deep and wide, and the only fault one could find with the tale would be that it is not half tragic enough. But, in point of fact, the persons thus portrayed do not convince. They seem not genuine men and women possessed by the various evil spirits doubtless active enough in the year 1809, but merely melodramatic figures, whose petty doings are lit up by "faint disastrous gleams" from an incomprehensible and storm-swept universe.

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PATRIOTISM AND RELIGION. By Shailer Mathews, D.D., L.L.D. New York: The Macmillan Company, 1918.

Any profound discussion of patriotism requires analysis of the nature of nationality; any profound discussion of religion requires analysis of the nature of God. And since it is merely the ethical relations between religion and patriotism that Dr. Mathews deals with, clearness rather than profundity is the virtue of his book.

After noting that there unquestionably exists a relation between religion and patriotism, and pointing out that "the patriotism of contending nations has been identified with their religious development," Dr. Mathews arrives rather easily at the conclusion—the same which Mazzini reached in 1834—that "universal human welfare will result from co-operative nationalism." True religion, on the other hand, is "the religion of Jesus rather than the religion of the ecclesiastic," and it is in the former that our hope lies of transforming patriotism "from a belligerent to a co-operative virtue."

It is in the writing of apothegms rather than in the formulation of fundamental ideas that Dr. Mathews excels. His pregnant sayings, without striking deep into history or psychology, effectively sum up and clarify the opinions held by most right-minded and discriminating men to-day.

Especially sharp and well-directed are those shafts which Dr. Mathews lets fly at the pacifist heresy. "The pacifist is right when he claims that war is un-Christian, but he is mistaken when he claims that all participation in war is un-Christian. The truth of this paradox is apparent when opposition to war becomes opposition to *a* war." What would have been the duty of the Good Samaritan, asks the author, "if he had arrived while the robbers were attacking their victim? Love that seeks to do men good is cowardice when it refuses to prevent them from doing wrong." The moral power of Jesus must not be limited to "the rescue of individuals from vulgar sins."